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Self-management Analysis of International University Student in Coping with Culture Shock in Indonesia

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Abstract

Culture shock or distress resulting from the loss of cultural identity during social interaction is commonly experienced by a person living in an environment that differs from one's own. The situation is commonly faced by international students who are learning Indonesian culture and language at Universitas Muhammadiyah Malang. Culture shock without proper treatment commonly creates negative emotions that may reduce life satisfaction. The researcher is interested in research concerning the self-management of international students in coping with the culture shock as most of them can adapt well until the end of their program in Indonesia. This research applies a descriptive qualitative case study using a purposive sampling technique to obtain data through interviews, observation, and documentation. The data analysis is by Miles and Huberman's model and source triangulation to validate the data. The study results show that socio-cultural and psycho-cultural concepts have the most significant effect on intra-cultural communication. Some of the culture shock indications for international students in UMM are loneliness, homesickness, and social relation issues (discrimination, prejudice, and stereotypes). The indications are due to external factors (language, interpersonal relation, time management, lifestyle, and food), and internal factors (introvert personality and high expectation). Culture shock often occurs in the first week to the third month after arrival with various levels of severity depends on the person. The self-management conducted by the international students consists of four stages: the sense and awareness process, matching process, judgemental and cognitive-affective instruction, and purposive action. The last stage consists of two aspects: interpersonal relation reinforcement and self-activity reinforcement.

Key Words : Culture shock, intra-cultural communication, self-management, BIPA

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INTRODUCTION

Universitas Muhammadiyah Malang is one of the destinations for international students to pursue knowledge in Indonesian culture and language. The international students in UMM are usually from international programs held by UMM in partnership with the government, other universities, and UMM's independent international programs. During the academic year of 2018/2019, BIPA of Universitas Muhammadiyah Malang accepted twenty-five international students from the Darmasiswa program and KNB (Kemitraan Negara Berkembang/ Developing Countries Partnership) from the Department of Education and Culture of Indonesia. The students come from Afghanistan, America, India, Cambodia, South Korea, Egypt, Papua New Guinea, Thailand, Ukraine, Vietnam, and Yaman; the UMM holds one of the most populated international students in Malang. The international students stayed in Malang for eleven months, September 1, 2018, to July 2019 to learn about Indonesian culture and language under the supervision and management of BIPA (Bahasa Indonesia untuk Penutur Asing/ Indonesian Language for Foreigners). After arrival, a common situation faced by these students is anxiety and worry about the uncertainties due to the social and cultural differences they encounter in the new place. Culture shock can result from several factors, namely weather, food, academic issues, financial issues, accommodation, and cultural differences (Brown, 2013)

One of the most prominent occurrences is food and health issues due to different cleanliness standards that cause some international students' problems. Another obstacle is that the language barrier may add more severity to the international students' culture shock. The international students sometimes experience some fraud by local people due to their inability to understand communication and daily conversation. Other aspects, such as norms and values, also often become significant causes of culture shock that sometimes becomes crucial. The situation encountered by international students often have effects on the social relationship between the students and local people, resulting in stereotype, prejudice, and discrimination. Thus, the problems are commonly resulting in the students to have a more challenging cultural adaptation process. Eventually, some of the students who cannot adapt well with the local society are experiencing several cultural symptoms, such as social alienation, homesickness, loneliness, and others. The consequences of the situation might lead the international students to either go back to their home countries sooner than expected or cope with the condition and adapt well to stay until the end of the program. Therefore, the researcher decided to conduct a study on the self-management of international students in conducting cultural adaptation. The issue has become significant as the globalization is increasing more rapidly, requiring collaboration among people in all parts of the world due to the inevitably transnational. Therefore, this study aims at describing the latest culture shock and intercultural communication and the steps to take in handling the situation by related institutions.

Self-management

Self-management is an individual's activity to manage him/herself in making a change as a response to the external factors of cognitive, affective, and psycho-motoric (Prijosaksono, 2001). Besides that, self-management or self-regulation is an attempt to establish a higher level of purpose as a proactive strategy after the reactive strategy is achieved (Feist, 2011). A critical note on self-regulation is that it may occur when an individual has stable internal and social psychology statements. Two factors that have significant effects on the self-regulation are the external factor (including the self-concept and behavior standard resulting from the interpersonal relationship) and internal factor (an individual process to witness, measure, and act towards any received stimuli). While according to other perspective, self-management is a set of techniques to change individual behavior that does not depend significantly on external intervention, and in general it is in the form of independent determination of an individual based on the purposes to achieve (Harrison, 2005). (Harrison, 2005). Self-management is a tool for an individual to control personal behavior, reduce anxiety, and improve social interaction (Skinner in (Harrison, 2005). According to Harisson, there are several techniques of self-management, they are:

1. **Self-recording of performance/ self-monitoring/ self-asesment/ self-reporting.**
This technique enables an individual to record their experiences as a self-observation. The individual can use various tools available, such as record form, checklist, or others, depending on the test objective. This technique is proven to be able to reduce the percentage of improper behavior.
2. **Self-delivery of reinforcers/ self reinforcement.**
This technique supports the achieved goals to be repeated and attempt to reach particular goals driven by specific rewards.
3. **Self-selection of target behaviors and goals for those target behaviors.**
This technique allows an individual or a group of people to target a set of behavior to change and conduct an intentional intervention with a little interference from external factors.
4. **Self instruction.**
Self-instruction occurs when the individual has successfully achieved results from a set of techniques previously and provided proper feedback towards oneself. The technique ensures the individual to proceed, reduce, or improve other approaches.

Self-management is different from self-control, which tends to constrain some behaviors, yet it is more about oneself, freedom, and spontaneous. During the process, self-management also consists of three aspects: time-management, human relations, and self-perspective (Prijosaksono, 2001). Besides that, self-management has four essential functions, namely planning, organizing, actuating, and controlling. The planning is to connect data and facts whose activities are based on issues, assumptions, data estimation from specific, measurable,

achievable, reliable, and time-bond approaches. Organizing refers to the provision and management of resources to maximize actions, such as prioritizing issues in cross-cultural communication. Actuating is to accumulate motivation so the international students can plan and manage their efforts to the maximum extent that includes adequate leadership, attitude and morale, communication, incentive, supervision, and discipline. Controlling is to measure previous activities based on the planned standards; the controlling consists of determining the standard of the basis for control, measuring the performance, comparing performance with the standard, and asserting the difference, if any, and correcting the deviation employing remedial actions (Sukarna, 2011).

Cross-cultural Communication by Gudykunts and Kim

Cross-cultural communication is an interaction between two individuals from different cultures that includes intentionally exchanged messages from the communicator to achieve understanding from the communicant (Samovar, 2010). The definition is similar to Liliweri (2003:13), stating that cross-cultural communication involves individuals from two or more of different cultures.

The cross-cultural communication is a complex communication that involves different values, perception, and a series of rules of one culture to another. Meanwhile, Gudykunts and Kim explain the cross-cultural communication model that includes four conceptual filters affected by the reciprocal process of information exchange between or among cultures. This cross-cultural communication model explains several supporting elements and describes the position and process of how communication becomes a complicated occurrence.

In the model of Gudykunts and Kim, the encoding and decoding occur between the two parties. The process is symbolized in a circular line that represents the situation of subject A is sending verbal and non-verbal symbols (encoding) to subject B, which is at the same time, is trying to interpret the symbols into data (decoding) and choosing particular symbols in response to subject A (encoding). The process is repetition and an uninterrupted cycle. The model also explains several factors that belong to the conceptual filter, such as psycho-culture, socio-culture, culture, and environment. Every filter has dash lines as its boundary showing the interplay possibility. Lingkaran filter yang paling dalam menunjukkan pengaruh paling dekat dengan proses penyandian dan pengolahan pesan. The innermost circle shows the closest effect with the encoding and decoding and the message processing (Mulyana, Ilmu Komunikasi Suatu Pengantar, 2008, p. 170). The explanation on conceptual filter is as follow:

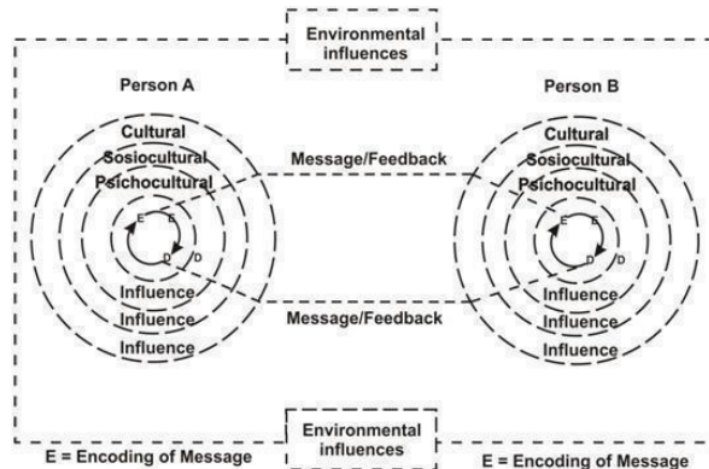


Figure 1. Cross-cultural Communication Model of Gudykunt and Kim
Source: (Mulyana, Ilmu Komunikasi Suatu Pengantar, 2008)

1. Cultural psychology

This conceptual filter consists of several aspects, such as stereotypes, behavior generalization, belief, and excessive opinion on an individual who comes from a place with different cultures (Brigham 1991 in (Dayakisni & Yuniardi, Psikologi Lintas Budaya, 2012, p. 22). Ethnocentrism is an act of seeing and interpreting of other's behavior based on one's cultural values; therefore, the individual will consider the new culture is good if it is suitable with his/ her culture, and the other way around (Dayakisni & Yuniardi, Psikologi Lintas Budaya, 2012, p. 21). Prejudice is a combination of feeling, act tendentious, and belief, which will result in the tendency to connotate an individual in the context of his/ her membership within a group. If the group has a bad image, it will consider every individual out-group is terrible as well.

2. Socio-culture

This filter emphasizes on the social interaction pattern in society. The first factor of this filter is the membership; it is a situation where an individual physically becomes a member of a group based on social interaction with vague physical boundary (Robert K. Merton in (Soekanto, 2013, p. 123). Self-concept is a belief of an individual on his/ her characteristic attributes that consist of cognitive (self-image) and affection (self-esteem) (Brehm and Kassin in (Dayakisni & Hudaniah, Psikologi Sosial, 2009, p. 55). Role expectation is rendered to an individual by the society to have him/ her conduct the role according to the prevailing values concerning attitude and belief (Brooks and Emmert in (Rakhmat,

2013, p. 99). An interpersonal relationship is between individuals to maintain the interrelation and produce social process through the social interaction that consists if the associative process (accommodation, acculturation, assimilation), and dissociative process (competition and contention) (Bimo in (Dayakisni & Hudaniah, Psikologi Sosial, 2009, p. 57).

3. Culture

Culture is a habitual action passing down from one generation to the next resulting in particular characteristics in a society. Culture consists of several aspects such as religion, an organized belief system in society through rituals, and religious ceremonies related to the perception, behavior, and value (Parkes, L, Y in (Samovar, 2010). Value and moral the general belief on the expected and unexpected behavior (Lonner in (Dayakisni & Yuniardi, Psikologi Lintas Budaya, 2012). At the same time, norms are the standard of behavior to control the members' behavior (Dayakisni & Yuniardi, Psikologi Lintas Budaya, 2012). Language does not only serve the function of individuals to share thoughts, feelings, and information but also as the cultural diffusion and adaptation media (Samovar, 2010). Culture has three different functions: naming, interaction, and transmission of information.

4. Environment

This filter consists of several aspects, such as geography, climate, architectural situation, and environmental perception. Geographically, Indonesia lies between two oceans and continents, and it is in the form of the archipelago. This geographical situation causes each island to have a different and unique condition. Climate relates to the air circulation and sun position that also has an impact on the weather; Indonesia, for example, has tropical weather. The architectural situation concerns about the building and city orderly visual. The environmental perception relates to cleanliness, such as the cleanliness standard of each culture.

Culture Shock

Culture shock is a form of anxiety as a result of missing the recognized signs and social relation symbols (Oberg (1960) in (Mulyana, Ilmu Komunikasi Suatu Pengantar, 2008, p. 247) or a situation where an individual cannot adapt (personality mal-adjustment) as a reaction towards a failing temporary attempt to adjust with the new environment (Lundstedt in (Mulyana, Ilmu Komunikasi Suatu Pengantar, 2008, p. 247). Culture shock usually resulting from one or several following reasons:

1. Culture shock can result from the loss of previously-known signs (gestures, facial expressions, or other everyday habits that become self-expression media in the communication context.

2. Language has often become a massive issue, especially in a different cultural environment. The issue might cause an individual to become frustrated and anxious.
3. Being in a new environment and culture tends to cause an individual to evaluate his/her self-concept due to different values existing in the new place.

Several descriptors of culture shock are as follow: ² *the sense of loss, impatient, apathetic, confused, irritable, depressed, ready to cry, frustrated, withdrawn, isolated, thwarted, helpless, afraid, angry, vulnerable, exhausted, need to complain, inadequate, panic, desire to resign, overwhelmed, homesick, need to 'get out,' self-doubt, insomnia, resentful, bewildered, disoriented, contemptuous of clients, pessimistic, cynical, unable to concentrate, hopeless, physically ill, hostile, rejected, fatigued, distrusting, unaccepted, different, alienated, anxiety, lonely, disenchanted, suspicious* (Zapf, 1991, p. 111). While on the other hand, (Brown, 2013, p. 396) also explains other culture shock symptoms in the following figure:

low self-esteem	bitterness	depression	helplessness
low morale	homesickness	role strain	personality disintegration
social isolation	disorientation	identity conflict	irritability
dissatisfaction with life	anxiety	self-doubt	fear

Figure 2. Culture shock symptoms of Brown and Brown
Source: (Brown, 2013)

Culture Shock Stages

There are five stages in entering transitional experiences: contact, disintegration, reintegration, autonomy, and independence (Adler, 1975, p. 16).

1. The contact stage is marked by the joy to see and experience a new and different culture; this stage is also known as the “honeymoon” stage.
2. The disintegration stage is also known as confusion and disorientation. This stage is marked with the emergence of anxiety, exasperation, and frustration in dealing with differences. At this stage, an individual usually tends to avoid the situation and things that might frustrate him/ her. Severe homesickness often occurs in this stage.
3. The reintegration stage is marked by denial of the second culture by showing stereotypes, generalization, evaluation, judgmental behavior, and attitude. This stage causes an individual to search for an environment from similar cultural backgrounds, or else, he/ she will experience severe homesickness. Those who cannot overcome the issue(s) in this stage will choose to return to his/ her own culture.
4. The autonomy stage is marked by the increasing cultural sensitivity and personal adjustability, resulting in a more calm reaction to experiencing the differences.
5. The independence stage appears with the individual who shows more respect on the similarity and differences, and even enjoy to experience both. The individual becomes

expressive, humorist, creative, and can actualize him/ herself (Mulyana, Ilmu Komunikasi Suatu Pengantar, 2008, p. 250).

RESEARCH METHOD

The research applied the qualitative approach; a process to learn about the informants and all occurring aspects in the surroundings, and have a close interaction with the informants to observe, know, and learn in various deep meaning and explicit and implicit symbols (Idrus, 2009, p. 24). The method of this research is a case study with four main subjects of international students; they are Kevin Tatsuya Barr (male, 23 years, USA), Malalai Ahmadzai (female, 18 years, Afghanistan), Mohammed Ali Galal Elfouly (male, 19 years, Egypt), and Theng Chan Boramey (female, 21 years, Cambodia). The research data derives from an in-depth interview, observation, and documentation.

A case study is an intensive investigation on an individual, small social units such as family, school, and youth group and attempts to find those units' critical variables. This research attempted to collect data on the subjects' condition in the past and present, self-development, development causes, the subjects' daily behavior, and the cause of change (Idrus, 2009, p. 72). The case study is holistic research that emphasizes the explorative aspect; therefore, it requires a set of operations to ensure the research can run well (Yin in (Tellis, 1997). The operation consists of reviewing the case (purpose issue, investigated topic), field procedure (credential, access to the site and the informants' source), questions for the case study, and the report guidance of case study (format and framework).

This research applied an interactive analysis model from Miles and Huberman that consists of data collection stages, data reduction, data presentation, data verification, and conclusion or verification (Idrus, 2009, p. 148).

RESULT AND FINDINGS

Cross-cultural Communication

This research founds that all subjects used the conceptual filter to communicate in Indonesia. The subjects encountered issues by using the socio-cultural of conceptual filter that emphasized the social structure such as membership, self-concept, and self and group expectations with a variety of severeness levels. The situation arose because the subjects experienced some issues while having interaction with local people. During the interaction with the local community, subjects did not fully control to manifest their expectation on the responses received; therefore, the subjects experienced the culture shock. Afterward, the subjects then switched to other conceptual filters such as cultural psychology, culture, and environment, the decisions that added the culture shock experience. Kevin and Boramey dealt with the concept of cultural psychology filter, where both of them had certain prejudices. Kevin's prejudice appeared after dealing with some Indonesian people, while Boramey received a

prejudice from the Indonesian. Boramey experienced some issues related to the cultural conceptual filter, such as language, while Malalai struggled with the local cuisine. On the other hand, the environmental conceptual filter that mattered to Boramey was the cleanliness standard, which was lower than his. Boramey's issue has a strong reason as her mother is a doctor, which is quite reasonable to set a high standard of cleanliness. The research findings also explain that the cultural psychology is the primary and prominent aspects for the international students to respond, predict the received messages during the interaction, and determine the interaction during the building of interpersonal relationships; nevertheless, the effects only occur after there is an interaction with other conceptual filters, such as socio-culture, culture, and environment.

Meanwhile, cross-cultural communication also relates to the low and high contexts of culture in interpersonal communication (Hall, 1976). In the low context of culture, the language used tends to be as it is, brief, deliver explicit messages, and has an affiliation with individualistic society (mostly are western countries). While the high context of culture, messages tend to rambling, full of meaning, are supported with non-verbal communication, and affiliate with a collective society (African and Asian countries). The further the cultural context of a subject is from the destination country, the higher risk the subject will encounter in adapting to the socio-cultural context is. A similar situation often occurred to Kevin as an American-Japan mixed origin even though he is more affiliated with the western culture as he lives in the United States. Meanwhile, Elfouly, Malai, and Boramey experienced none less bad socio-cultural situation than Kevin did. Contradictively, based on the characteristic theory, parenting pattern holds a significant role, even though within a culture the parenting pattern tends to be similar; nevertheless, in the smallest unit, family, the pattern still has differences (Danandjaja, 1988). Even though Boramey comes from Cambodia, which has a similar high context of culture with Indonesia, there is no guarantee that the subject would not encounter any cultural issues during her stay in Indonesia. The situation also applies to Malalai and Elfouly. Simultaneously, the duration, frequency, and interaction experience with other cultures can determine the readiness a subject to overcome culture shock. Elfouly and Kevin tended to be more relaxed in dealing with cultural differences in Indonesia because both of them ever visited Indonesia before; different from Boramey and Malalai, that was their first time visiting Indonesia. Nevertheless, Kevin, who visited Indonesia for seven days before, was not better than Elfouly to deal with the difference, even though Elfouly once stayed for a month in Indonesia.

The Condition of Culture Shock and Emotion

The following shows the culture shock forms experienced by international students:

1. Loneliness

Loneliness is one of the significant issues experienced by a quarter of international students in UMM (Sam and Eide in (Furnham, 2002, p. 153). Two of the four subjects mentioned loneliness during the interview, where Boramey and Elfouly showed a more

severe degree of loneliness than Kevin and Malalai. Loneliness identic with feeling less due to dissatisfaction in the social interaction (Brehm and Kassin (1993) in (Dayakisni & Hudaniah, Psikologi Sosial, 2009, p. 127). Loneliness also relates to the uncomfortable and restless experience; the condition is due to differences in the social relationship and the lack of meaning. The loneliness experienced by Boramey due to cultural differences and inadequate language skills caused her social relation to becoming very limited. Additionally, the subject is not a social person who likes to initiate a talk, especially to someone with a different gender.

Meanwhile, Elfouly experienced loneliness related to the difference in quantity and quality of his home country and Indonesia's social relationship. The subject was an open personality and very active in the peer group socialization; nevertheless, the subject has become less active in socialization because of the environment's inexistence like in Egypt. Loneliness is a consequence of cultural adaption of both culture and transnational migration; it is often related to the mood interference and the decrease of life satisfaction (Zheng and Berry (1991) in (Furnham, 2002). There are two factors causing loneliness, the first is a predisposing factor (consists of bashfulness, stigma, the lack of social skills, social isolation, and cultural norms), and the second is precipitating events (divorce, a distant school, getting into the new community) (Dayakisni & Hudainah, Psikologi Sosial, 2009). In this situation, Boramey is included in the predisposing factors (stigma and the lack of social skill and cultural norms) and precipitating events (getting into the new community), while Elfouly experienced the precipitating events (getting into the new community).

2. Homesickness

Homesickness is a result of loneliness due to the inability to adapt to the local culture; therefore, it is somewhat still closely attached to his/ her own culture. The homesickness is closely related to the past nostalgic orientation by comparing the past and the present; the subject is unwilling to accept the current situation (Baiser (1987) in (Furnham, 2002, p. 233). Of the four subjects, three experienced homesickness; they are Malalai, Elouly, and Boramey. Among the three, Boramey and Malalai experienced the worst homesickness. Malalai, for example, had a painful longing for the daily routines with the family in Afghanistan. Besides that, Malalai also struggled to adapt to Indonesian food. The cuisine differences had made the subject felt uneasy and suffer from physical symptoms, such as nausea. Meanwhile, Boramey experienced homesickness due to the longing for family, friends, and daily routine. This condition shows the subject's unreadiness, which was proven by the fact that the subject only interacted with the family through phone calls. The subject described the situation at that moment as being in the middle of a war and feeling helpless. The homesickness triggered negative feelings for both subjects, such as feeling rejected, depressed, anxious, worry for no reason, being confused, crying easily, doubling, and having a sleep disorder.

Meanwhile, the lack of language skills and cultural understanding increased the stage of culture shock, causing the subject(s) doubted to initiate communication. The condition once caused Boramey to return to her home country and did not continue her study. Elfouly also experienced homesickness due to missing the daily routines in Egypt. Different routines between Egypt and Indonesia tended to disrupt his activities in Indonesia, despite his situation being better than Malalai and Boramey.

3. Social Relationship (Stereotype, Prejudice, and Discrimination)

A stereotype is a cognitive component (belief) formed by an individual to categorize complex situations as a simple thing but tends to accommodate the variety of behaviors (Fronzoi in (Suardiman, 2014). The stereotype also is related to the pre-conception of ideas on groups, a simple basic description, tends to be rigid and cliché, and inaccurate (Dayakisni & Hudaniah, Psikologi Sosial, 2009). The study's result has proven that Kevin had a stereotype issue with the local people by saying and believing that he could not feel the sincerity because most of them only communicated with him as a means to practice in speaking English. Another stereotype issue experienced by Kevin is his subjective statement saying that Muslims in Indonesia do not understand the religion thoroughly and practice it half-heartedly. Kevin's stereotype tends to form prejudice; that is, describing an individual cognitively based on individual membership (Indonesian Muslims) when the fact is not all Indonesian Muslims that he sees do not adequate knowledge of Islam. The stereotype and prejudice have made Kevin seems to build a distance with the local people. On the other hand, prejudice also tends to ignite a counter- prejudice from the local people towards Kevin, including his lecturers.

Meanwhile, in contrast, Boramey received a prejudice from the local people. Boramey admitted that she experienced discrimination from some local office people, not only experienced by her but also by her fellow Cambodian students. Discrimination eventually creates a culture shock for Boramey. Discrimination is the manifestation of prejudice, whereas prejudice does not always cause discrimination (Dayakisni & Hudaniah, Psikologi Sosial, 2009). This research found that social relationship issues often occur due to stereotypes and prejudices. The emergence of stereotypes followed by prejudice towards others as the realization often causes the counter-stereotypes and prejudices from the object of the action. The situation tends to form a cycle that affects the social relationship so that it develops slowly.

Culture Shock Causes

This research divides the culture shock causes into two, the cultural difference (external) and psychology (internal).

1. Cultural Differences (external)

Culture is all fields exists in the society; it covers knowledge, belief, art, moral, law, customs, skills, and other habits (Tylor in (Mujib, 2009, p. 144). Culture also has different values and norms in each society. The uncommon differences among societies can also

cause culture shock. Based on the cultural elements, this research found six elements causing culture shock, namely language, time management, interpersonal communication, interpersonal relationship, lifestyle, and food.

a. Language, Communication, and Interpersonal Relationship

A lack of language skills resulted in the anxiety that eventually causes culture shock due to the insecurity of conducting social interaction. The coordinative approach shows that language and culture are two integrated systems; culture is a system that regulates human interaction, while language is the tool that affects the sustainability of the system (Masinambouw in (Mujib, 2009, p. 145). Simultaneously, language skills can initiate and manage communication in a social relationship and enable the individual to adapt to the new culture quickly (Chen and Kim in (Belford, 2017, p. 511). Cultural diffusion can also increase cross-cultural communication competence to build and maintain interpersonal relationships (Belford, 2017, p. 511). Language can also form the perspective of various people related to the world. Different understanding in giving meaning to words of a particular language often causes some individuals to be lost in the culture during the adaptation attempts with a new culture (Sapir and Whorf in (Mujib, 2009, p. 145). The variety of communication forms in the local culture caused Kevin to be frustrated and had difficulty blend with the local people.

b. Time Management Different

Kevin and Alfouly experienced difficulty while encountering with the rubber time culture in Indonesia. Both subjects were accustomed to being in the time when they were in the home countries; thus, the situation frustrated them. Both subjects experienced the rubber time situation during their stays in Indonesia, such as a lecturer who came late to class or a suddenly dismissed class. Kevin found this situation very troublesome as he had a high expectation of his Indonesia language class and skill, as for Elfouly, he was able to adapt himself with the situation and even felt sometimes being not in a rush was good.

c. Lifestyle

A form of cultural difference that usually is encountered by international students is the local lifestyle, social custom behaviors, and other aspects related to the politeness norms (Newsome, 2016). In this case, Elfouly found that lifestyle became an issue for him during his stay in Indonesia. The issue did not come from the local people, but actually from his international student friends in Malang. Elfouly said that he did not feel very comfortable with his international student friends' lifestyle that tends to be hedonistic and splurge. This unfit lifestyle made him feel lonely.

d. Food

Food and local culinary are the representation of a country's natural richness, a country that is rich in natural resources and culture as well. Unfortunately, this created an issue for Malalai to adapt to the local Indonesian foods that were very different from her home country.

2. Psychology (Internal)

a. Introvert Personality

An extrovert student, who tends to be jovial, aggressive, easy to adapt, like challenges, and likes to change, is proven to experience less culture shock of high stage and can easily cope with the issues (Endit, 2014). On the contrary, an introvert student (cannot make a decision quickly, likes to be alone, very careful, passive, and quite) tends to be more difficult in coping with the culture shock. Based on that fact, Boramey and Malalai showed an indication of being an introvert personality. The subjects' statement approves the characteristic that they were having difficulty socializing and were of quite a personality. The situation makes their level of culture shock is higher than Kevin and Elfouly that are more open.

b. High Expectation

An unrealistic expectation towards the destination county, foster family, and his/ her self may cause issues for international students as the difference between the experience and expectation can increase the depression level (Rogers and Ward (1993) in (Furnham, 2002). A high expectation can become an unhealthy psychological symptom (Maslow (1970) in (Newsome, 2016) and tends to create more stress and anxiety levels than of the international students with less expectation (Sovic (2008) in (Newsome, 2016). International students' expectation usually derives from a direct source (been to Indonesia for a reasonable time), and indirect source (expectation comes from media and interaction with local Indonesian people in his/ her home country). In general, expectation based on the direct source information is more realistic and fair than those from the indirect source. Based on the fact, the two subjects that have visited Indonesia, Kevin and Elfouly, had more realistic expectations than Boramey and Malalai. However, all subjects had a relatively high expectation towards education in Indonesia, the time management of the local people, their attitude towards foreigners, and the cleanliness standard in Indonesia. Unfortunately, the expectations did not meet the reality which resulted in negative feelings such as disappointment, anger, and others. The situation is supported by the former statement that after the honeymoon period, international students with high expectation often become disappointed due to the unfamiliar situation with the local

environment, resulting in confusion and alienation feeling (Zhou et al., (2008) in (Newsome, 2016, p. 202).

Time of Cultural shock

Generally, cultural transition difficulty arises in the first to third months of arrival with varying severity. Malalai had a culture shock for more than three months, and it took Boramey two months to adapt to his new environment. In the meantime, Kevin and Elfouly admitted that the first month was the worst. Moreover, the worst time commonly occurs in the first month of arrival. It gets better in the fourth to sixth month (Ward and Kennedy (1996) in (Furnham, 2002, p. 82). It can be depicted through the alternative culture shock curve seen from three aspects; academic adjustment, sociocultural adjustment, and overall adjustment (Chien, 2016) instead of the U curve.

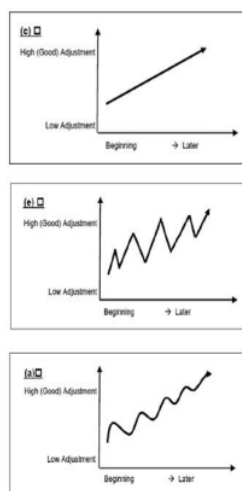


Figure 3. Culture shock curve (overall adjustment)

Source: (Chien, 2016)

Self-Understanding and Management in Cultural Shock Situation

The subject's understanding of culture shock is generally divided into two; negative and neutral. Moreover, Boramey and Malalai consider culture shock as a bad (negative) experience. Kevin considers culture shocks as neither a negative nor positive experience, and he must deal with it (neutral). Additionally, the subjects' self-management is diverse, spontaneous, and free. Likewise, there is no specific strategy, and it is only to extend the adaptation period.

Moreover, it is for reducing adverse reactions to the cultural transition from the surrounding environment. International students generally perform management actuating

(implementation) functions, because they do not know what problems they will face during the cultural transition process in the early days of arrival. At the same time, they do not intensively apply planning function at the beginning. They apply it after acquiring their first experience; then, they organize resources before executing the plan. Afterward, controlling (supervision) is done as an evaluative action before reorganizing planning, and so on. Based on the results of self-management research conducted by international students, they are depicted as follows:

1. Sensing and Awareness Process

In this phase, international students bring out their different expectations about their destination country. Afterward, they begin to observe and monitor the external environment, keep their expectations, and list all cultural differences and similarities. They also build sensitivity to the surrounding environment through intercultural communication activities. International students start to have their cultural differences awareness. They realize that it potentially causes culture shock. However, they have not dug out anything; international students commonly tend to enjoy their arrival. Furthermore, they also implement conceptual filters (psycho-cultural, sociocultural, cultural, and environmental). They question everything different from people around them, for example, office staff and their buddy.

2. Matching Process

In this phase, international students have obtained various information and begin to match themselves with it. Moreover, they will respond to cultural similarities with excitement and differences with surprise and rejection. Instead of managing themselves to face these differences, they tend not to do anything and wait for further stimuli.

3. Judgemental and Affective Cognitive Instruction Process

Afterward, international students will enter the judgemental and affective cognitive instruction phase; it is as an effort to respond to the surrounding differences that are considered disturbing. At this phase, international students may have or are experiencing a peak of culture shock. Consequently, they need cognitive adjustments as self-defense. Moreover, international students will execute intrapersonal and interpersonal communication to rearrange self-concept. Likewise, they find other adjustments that can bridge personal expectations, roles, and expectations of others about themselves, such as positive thinking regarding negative things that occur, resetting expectations of culture, socio-culture, and psycho-culture. Likewise, it reduces disappointment over cultural adjustment and adjusts perceptions to survive, evaluate, and motivate oneself.

4. Purposive Action

In this phase, self-management is carried out at the conative level in a real deliberate action to overcome the cultural shock. It is divided into two; interpersonal relation reinforcement and self-activity reinforcement.

a. Interpersonal relation reinforcement

Effective interpersonal relationships can support individual psychological aspects. Moreover, intense and quality interactions can engender self-confidence; consequently, it can bolster individuals to make significant decisions in their lives. Additionally, it can stimulate individuals to solve problems. In this aspect, self-management comprises as follow:

- i. Performing interpersonal communication with the closest person/family. Closest people (family, siblings, friends) can be the best escape for all subjects when they have difficult times during cultural transitions. Likewise, Malalai and Boramey had long-distance communication with their families. Both Malalai and Boramey agreed that the family provided the best support for them, and it could strengthen themselves when facing difficult times (supportive and motivational communication). Linked with the previous line, Kevin admitted that he frequently had discussions with his family and close friends about many things in Indonesia. Additionally, it made him become more open-minded about what happened in Indonesia.
- ii. Perform interpersonal communication with people who experience the same thing (equality communication). When experiencing difficulties in Indonesia, Malalai decided to communicate with his cousin, studying in India. Through her cousin, she could understand that cultural transition naturally and temporarily happens, and it will end over time. Therefore, it proves that equality communication can reduce the subject's anxiety.
- iii. Establish social relationships (make friends with local people, foreign friends, or fellow countrymen and women). Elfouly thinks that establishing social relationships, especially with local people, helps him acquaint Indonesian culture better. It is because he can learn how to communicate with local people, understand the local sense of humor, comprehend the society's ethical values and norms, adjust their perceptions, attitudes, and expectations. Moreover, Boramey reveals his thought that making friends with people can reduce loneliness. It is because they can accompany him in his spare time. He can also understand Indonesian culture more. Meanwhile, Kevin reveals that his local friends support him in learning Bahasa and familiarize him with Indonesian culture.

b. Self-Activity Reinforcement

Strengthening independent activities is meticulously related to time management. In this phase, independent activities can distract international students from the adverse reactions of culture shock. These independent activities include:

- i. Appreciate accomplishments. In this phase, appreciating one's achievements and giving rewards for the efforts can further motivate oneself so that enthusiasm in the cultural transition period reduces cultural adjustment's negative impact. For instance, Boramey feels that she can find herself better after appreciating what she has passed. Accordingly, she can challenge herself further.
- ii. Add more activities. Having more activities during the initial period of arrival could shift the subject's focus from adverse reactions to cultural shocks and cultural differences such as Indonesian time management (rubber time). It also built up social relationships. For instance, Elfouly said that he helped his foreign friends who want to learn Arabic.
- iii. Doing physical/outdoor activities (hang out). Malalai, Elfouly, and Kevin admitted that they often did outdoor activities when they felt stressed. Likewise, they said that outdoor physical activity could reduce anxiety, fatigue, and stress. Elfouly often goes out without a specific destination. Meanwhile, Malalai often walks from where she lives to campus. She did it to enjoy the atmosphere of the garden and trees. Moreover, Kevin often hangs out somewhere with his friends.
- iv. Have learning activities. Learning is one of the activities that Boramey and Malalai often do. Furthermore, both of them felt that learning activities could distract their minds from the culture shock. It can also make them focus on the topics they were studying. For Boramey, studying and reviewing the lesson he had gotten from class can improve his Bahasa. Consequently, it could reduce his anxiety.
- v. Do spiritual activities. Malalai admits that she often listens to spiritual lectures and recites the holy Koran. She usually does it when she cannot find a solution to the cultural transition difficulties. She feels that it can calm her feelings.
- vi. Utilize the internet positively in free time. Having time management on using social media and the internet is one of the foreign student self-management practices. They apply it because they desire to avoid the adverse reactions of culture shock. Additionally, it helps them to gain more information about their destination country, which they can find it in the environment.

Research aspects	Subject(K)	Subject (M)	Subject (E)	Subject (B)
Cultural shock's conditions				
Intercultural communication (Gudykunts and Kim's Communication Model)	Socio-cultural (self-concept, self-expectations, the scope of social relationships). Psycho-cultural (stereotypes and prejudices).	Socio-cultural (self-concept, self-expectations, the scope of social relationships). Culture (foods and language differences)	Socio-cultural (self-expectations and lifestyle differences).	Socio-cultural (self-expectations, and the scope of social relationships). Psycho-culture (discrimination). Culture (language differences). Environment (sanitation).
Culture shock/ Human relationships	Social Relations (the subject cannot understand and assimilate the local community behavior; consequently, the subject is prejudiced against them and tends to withdraw from social relations.)	Homesick (the subject has a deep longing for her family and activities in her country).	Loneliness (the subject feels lonely due to the social environment difference because the subject has many friends in Egypt. While in Indonesia, the subject has to build social relationships from scratch). Homesick (the subject misses his own life in his home country)	Homesick (the subject feels homesick for his family, activities, and country so that he wants to go home). Loneliness (the subject feels he only needs family, albeit there are many people around him.). Discrimination (the subject feels the office staff's bias in serving himself and his compatriots, he sees the office staff provides a different way of servicing students from other countries).
Causes of cultural shock / Self-perspective	Cultural Differences Time management (Late as a culture), social communication forms, and local communities' views	Cultural Differences Culture of interpersonal relationships. Differences in food	Cultural Differences Lifestyle, Interpersonal relationships, Forms of local community	Cultural Differences Language Barriers Environmental Constraints

	(interpersonal relationships). Self-internal Expectations that are incompatible with reality	(taste, aroma, type). Self-internal Introvert, personal, expectations are different from reality.	communication, Time management, food differences Self-internal Self-expectations that are different from reality.	<i>Rusunawa</i> (student's flat) Environment, Neighborhood Self-internal Personal introvert, overthinking, expectations that are different from reality.
Emotions captured	He tends to be impatient, suspicious of people who approach him, especially local people, unable to mingle at a new meeting, looks arrogant, tends to be unfriendly, disappointed, unsure, often complains, easily annoyed	She tends to be quiet; she is not very active in class and has few social relationships. Moreover, she tends to be alone, is confused, cries often, feels hopeless, depressed, and anxious	Can control himself, open to new people.	Lonely, feeling rejected, hopeless, depressed, getting difficulty sleeping, feeling anxiety, fear without cause, feeling confused, and often crying and feeling unsure.
Time of cultural shock	Beginning of the month	The beginning of the first month/week up to 3 months	The first two weeks	The first two weeks
Self- understanding, and management				
Understanding of cultural shock situations	The subject understands that the situation he faces is not a culture shock and understands it as a neutral thing.	The subject sees the situation as a terrible thing.	The subject understands the situation as something natural.	The subject sees the situation as a horrible thing.
	In this research, it can be seen that the international students who have a more positive understanding of culture shock, they will have a better treatment to overcome the culture shock with self-management that occurs. Meanwhile, a negative			

	understanding of a culture shock situation tends to make the culture shock more complicated, and it needs more time to cope with self-management.			
Self-management phase	<pre> graph LR A[Sensing and Awareness Process] --> B[Matching Process] B --> C[Judgemental and Affective Cognitive Instruction Process] C --> D[Purposive Action] </pre>			
Cultural shock management	Adjusting perceptions and expectations, conducting interpersonal communication with the closest person, proposing "to the point" communication, Selective in socializing, doing activities that you like (outdoor activities and surfing in cyberspace)	Doing interpersonal communication with the prominent family, doing interpersonal communication with people who experience the same thing (proximity communication), trying to get used to Indonesian culture, doing things that they like (outdoor activities/learning/surfing in cyberspace)	Increasing activities to kill time (manage time), Building social relationships, try to understand the communication of local people, Do outdoor activities	Building interpersonal communication with family, doing intrapersonal communication, challenging herself / giving time to herself, doing activities she likes.

Table. The Table Of Research Result
Source: Researcher's Processed Data

CONCLUSIONS AND SUGGESTIONS

The process of intercultural communication is reflected in the activation of environmental conceptual filters. The conceptual filter immediately activates itself when it has contact with a different place. Cultural differences are presently no longer seen as a scary thing due to the complete information and communication processes. However, new subjects encounter difficulties when directly getting in touch with other humans and society (sociocultural conceptual filter). Moreover, cultural shock amid international students also arises because there are no formal or informal activities in the first month. While in that period, international students need as much information as possible about Indonesia.

Furthermore, foreign student buddy only accompanies them in the first week. Afterward, international students start to experience loneliness and become fixated on their home country culture. Consequently, they begin to feel homesick. Last but not least, Culture shock generally occurs in the first month to the third month. However, the symptoms can occur in the first week, and it gradually decreases in the following months, depending on the individual's severity toward culture shock.

Meanwhile, self-management, which is conducted by international students, is a response. It tends to be spontaneous and free in dealing with external stimuli associated with negative things (cultural shock) by each subject. Furthermore, it depends on how efficient and effective intercultural communication is. Likewise, the more subject knows about the destination country culture, the more straightforward it is to overcome the differences and vice versa. Based on the inter-cultural communication model, Gudikunts and Kim unveil that international students are at a psycho-cultural level and see everything around them as unfavorable. Self-management is done by looking back at the sociocultural and cultural conceptual filters done, then rearranging self-perceptions on these two things. Therefore, when they return to the psycho-cultural level, the responses which are given to the differences found will be less negative or more positive, and so on. To conclude, strengthening social relationships and independent activities can help overcome international students' cultural shock. Also, communication activities with the closest environment can help international students express themselves and be a catharsis when facing problems.

Based on this research results, the suggestion for further research is to provide intensive assistance by buddy and office staff in 1-3 months. It is expected that they can provide essential information; consequently, international students do not feel alienated, while international students' buddy can provide informal information related to culture and society. Accordingly, it can make them socially mingle faster. The second suggestion, the provision of assessment expectation sheets, can be a medium for institutions to see, monitor, and provide reactive and realistic feedback on international students' expectations. Moreover, it can make international students have realistic expectations. Third, conducting productive activities in 1-3 months, organized by the institution, can be a means for international students to adjust themselves to Indonesian culture quickly and easily. Likewise, this activity can also increase each international student's closeness during cultural transitions, and it can also reduce their loneliness and homesickness.

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